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charge of the pole, called the seven principal chiefs, who formed the oligarchy, to the sacred tent, to transact the preliminary business. When the council had agreed upon a day for the ceremony, the runners were sent out to search for a herd of buffalo; and if one was found within four days, it was accounted a sacred herd. Each chief also chose a man of valorous exploits, who went from tent to tent selecting tent-poles, which were taken to the vicinity of the sacred tent, set up and covered so as to form a semi-circular lodge open towards the centre of the tribal circle. The sacred pole was brought forward, the pipe belonging to it was smoked by the occupants of the communal tent, and the bundle of reeds brought out. Each chief, as he withdrew a reed, mentioned the name of a man who was expected to furnish and send by the hands of his children the finest and fattest piece of buffalo meat. Should he refuse to make this offering to the pole, he would surely be struck by lightning, wounded in battle, or lose a limb by a splinter running into his foot.

"Gathering the meat occupied three days, and on the morning of the fourth day the meat was spread upon the ground before the pole. The keeper of the pole and his wife then performed their rites, every new act being accompanied by songs. After the meat was gathered up and laid away, four images were made in grass and hair, and set before the pole, which represented the enemies of the tribe. Then the warriors put on their ornaments and eagle-feathered bonnets, getting their weapons in order to simulate a battle before the pole. The warriors fired on the images, and the chiefs within the tent shot back in defiance of them. Four times the charge was made before the images were captured and treated as conquered. With this stirring drama the ceremonies came to an end. On the following day a dance about a pole took place, after which the camp broke up, and each hunted as he chose.

"The legend states that the finding of the pole occurred while a council was in progress among the Cheyennes, Arickaras, Pawnees, and Omahas, when terms of peace were being agreed upon and the rules of war and hunting decided. When the council was finished, an old man told the chiefs that his son had discovered a tree which stood burning in the night. So the people agreed to run a race for the tree, and to attack it as though it were an enemy. The young men stripped and painted themselves, put on their ornaments, and set out for the tree; which was cut down, taken back by four warriors, and shaped till it was called a man, to whom offerings and requests should be brought, and who, the legend says, answered their prayers."

THE ORIGIN OF PLAYING-CARDS. — The "Springfield Republican," August 3d, contains an abstract of a paper of Mr. Stewart Culin on this subject.

"Mr. Culin stated that playing-cards may be traced directly to the practical arrows, bearing cosmical or personal marks, used by primitive man. The pack of cards in use to-day stands for the quiver of arrows with the emblems of the world quarters. The most primitive playing-cards of

Asia, the *htou-tjyen* of Corea, still bear marks indicative of their origin. These cards, which consist of narrow strips of oiled paper about eight inches in length, are uniformly ornamented on the back by a heart-shaped scroll, which is none other than a survival of the actual arrow feather. There are eighty cards in the pack, divided into eight suits of ten cards each. Each suit is numbered from one to nine, with numerals peculiar to these cards, and which, like the device on the back, are derived from arrow feathers. Mr. Cushing identified these arrow-card numerals as the cut cock feathers of the arrows in some primitive quiver. The suit marks of these cards correspond with the totemic emblems associated with the world quarters among primitive people. In America cards failed to reach the same stage as in Asia, but still exist, as in the gambling sticks of the Haidah Indians, which are the shaftments of ceremonial arrows, carved or painted with the emblems of the directions. The principal varieties of Chinese playing-cards bear evidence of having passed through the stage of the Corean *htou-tjyen*. Their actual suit marks are money emblems, but at either end the cut arrow feathers survive as numbers or indexes. Like the gambling sticks of the Haidahs, they are double-headed, so that our modern double-headed markers for whist or euchre find a striking prototype in almost the earliest culture of which we have any knowledge.

“The playing-cards of Japan, the well-known *hana-gamta*, or ‘flower cards,’ have a similar ancestry to those of China. One card in each of the twelve suits, which are named after flowers corresponding with the twelve months, retains a device called a *tanzaku*, with its appropriate number in the series of months. This *tanzaku* was a strip of paper corresponding with *htou-tjyen*, or primitive Corean card. The name of the Corean cards is derived from the Chinese, and is almost identical with those of arrow, and the evidence afforded by the cards themselves confirms the linguistic indication. It has not been possible as yet to connect the playing-cards of Europe with those of Asia, although the games played with them, and their general characteristics, are practically identical. As there is no reason to believe that the arrow-derived cards of Asia and America had a common origin, as the growth of each may be traced independently, so, too, it is unnecessary to assume that European playing-cards were an importation from Asia. From the general evidence afforded by the study of games, it may safely be asserted, however, that they were not a direct invention, and that they had a similar history to that of the cards I have already described. The tradition of their original purpose, which was sacred and divinatory, still hangs about them in their use as telling fortunes. This, it should be observed, was the primary object of both the Corean *htou-tjyen* and the Haidah sticks. It may be inferred that the suit marks of our cards originally referred to the four quarters of the world.”

NEGRO SUPERSTITIONS IN SOUTH CAROLINA.—From an article on negro superstitions in South Carolina, by Mary A. Waring, originally printed in the “Atlanta Constitution,” have already been cited paragraphs